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# Interview with Hazel Forsythe About Her Ethnic Background (FA 601)

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*Western Kentucky University*, mssfa@wku.edu

**Adler**: It's May 2, 1995. This is Betsy Adler interviewing Hazel Forsythe for EthniCity. This is tape one of two tapes. [pause]
**Forsythe**: I am Hazel Forsythe. I live at 1320 _____ [?] Drive. My birthday December 22nd, 1954.
**Adler**: And your occupation?
**Forsythe**: I'm a professor in nutrition and food science.
**Adler**: At the University of Kentucky.
**Forsythe**: At the University of Kentucky.
**Adler**: Okay. And, uhmm, where are you from? Where were you born?
**Forsythe**: I was born in Guyana in South America.
**Adler**: Okay.
**Forsythe**: And lived there for a lot of my life until I moved and went to England for a five year period. Then went back to Guyana and the Caribbean and then came to the U.S. to do graduate work and stayed here from that.
**Adler**: What was it like… Where in Guyana were you born?
**Forsythe**: I was born in Georgetown. Georgetown is about twenty minutes from, twenty minutes walking from the Atlantic coast. So, it is a northern, coastal, South America, the Atlantic coast.
**Adler**: Is it a big town, big city? How big is it?
**Forsythe**: Georgetown.
**Adler**: I mean would you describe yourself as urban in your upbringing?
**Forsythe**: No, I, yes, it was an urban upbringing but Georgetown is not a huge city in the sense that you can get to anywhere in Georgetown in a pretty short time. And you almost always knew a lot of people or eighty percent of the people in Georgetown. If I didn't know them personally, I'd know who they were or I'd know a relative or someone connected to them. So, in that sense it wasn't quite the urban lifestyle that perhaps Lexington is. I'm not quite sure what their population size is. It changes and fluctuates so much because people move back and forth out of that city center. But it is considered the biggest city in Guyana.
**Adler**: Okay. What was it like growing up there? Can you tell me what it was like being a child there? What your family was like.
**Forsythe**: Yeah. My father was a communications specialist and worked at a telecommunication system. My mother was a teacher. I have five brothers and sisters. One brother and four sisters. And we had a pretty comfortable lifestyle. You know, when I think of how my kids are growing up now and I try to compare it to my early years, all I can think of was how free I was. How comfortable my life was, how very little I had to worry about when I think on it. [laughing] And when I think of some of the questions my daughter asks me now, I never even had those questions as a child because it was a very, simple, naïve, safe existence.
**Adler**: Is it still like that today? Do you go and visit?
**Forsythe**: We go back once every two years and visit and it's still safe. It's not as simple as an existence now because mostly they are struggling for basic survival where the economy is not so good and so the economic base is not there like it was in my time. But it's still very different from the life my kids spend growing up here. There was the safety of being outdoors and going up the street and your parents not having to worry about child abuse or someone running off with you or you being in danger, apart from traffic. I mean that was the biggest danger you faced as a child. Once you learned traffic sense that was no longer such a danger… [? Can not understand last few words.]

**Adler**: What was your school like?
**Forsythe**: I went to an elementary school that was a few blocks away from where we lived so we'd walk to school in the morning about five block walk, walked back in the afternoon, walk home for lunch.
**Adler**: I remember doing that, too.
**Forsythe**: [laughing] At lunchtime, to back to school, played all the way and the thing about it is that, you know, everyone in the area knew who we were, where we were going, where we were supposed to be at every time. So, we kind of stuck to that because there was this whole community reinforcing what we did and the way we were suppose to do it.
**Adler**: So, if you got in trouble somewhere along the line, someone would help you…
**Forsythe**: Before I even got home!
**Adler**: … or your parents would hear about it.
**Forsythe**: They'd help me and my parents would know about it before I even got home. But, it was, you know…
**Adler**: Had to watch your step. [laughter]
**Forsythe**: It was a very close community in that sense. School was wonderful. It wasn't the case where you didn't want to go to school or you hated what was done there. In fact, we got, the climate conditions are mostly tropical but sometimes you, in the rain you get these heavy thunderbursts where, it's nothing like the rain you see here. This is a wall of water, sheets so white that you can't even see through. So, you can't walk through a thunderburst as you can keep on going through rain here. We'd stop at the shelter. But in those, when, during those rainy seasons, when those thunderbursts started there would be a lot of floods, flooding because the coastal lands are below sea level. So, there would be a lot of water lodged in the, lots of drainage ditches and mini canals. So, those banks would overflow. And that would prevent us from going to school. And we would just pray that the rain wouldn't fall that much. That it wouldn't overflow the banks of the streams that we could go to school and that we didn't have, you know, school terminated because of flooding. It was really crazy. We liked our teachers, we liked what we did, learning was easy.
**Adler**: What language did you speak?
**Forsythe**: English is the language, our first language. We speak a form of Creole, Creoles, we call it. It's just a mixture of Dutch, French, English, a little bit of Portuguese because those were the people who originally came to Guyana. That's kind of, you know, the heritage. And so, this mixed up language. You could understand it very clearly if I speak it to you but a lot of the words in there are foreign words and I mix in the English words. And there are also very colloquial type usage, so, they wouldn't mean the same thing to you as they would mean to me but yet they weren't slang. You'd recognize the word but not within the context.
**Adler**: Can you say something, do you remember?
**Forsythe**: [laughs] I'll think about it later, okay, it doesn't come to mind immediately.
**Adler**: When you go back home do you speak that or does, do you speak English? What does most people?
**Forsythe**: Most people speak English but when you are sort of like with your very close friends and, you know, people you are comfortable with or when you are shopping in the open markets or in the grocery store where the language of the market people can be more this kind of Creole than English then you revert into that. You'd settle into that language because it was easier communication. You weren't setting up these big barriers between you and the person

you wanted to buy from. So, you'd use the language then more likely. Uhmm, I'm still trying to think of an example. [laughing] But it just flows so naturally that I can't even, you know…
**Adler**: Are there jokes or stories or things like that or songs?
**Forsythe**: Oh, there are songs and jokes and stories. There are lots of them. Most of the songs are in English however, they are not… But, yeah, I would…using this as an example, yeah, then I can remember this. This particular song that talks about, a little bit about relationships that are not so comfortable. The big topic now is spousal abuse. And now that we think about it spousal abuse has been around for a long time. And this particular song is called _____ [can't understand name of song] so they'd have a lover's quarrel or tiff or whatever and when we say "lick" it doesn't mean taking your tongue… it also means your tongue and using it to lick like a lollipop. But lick also means a slap or a lash. So, when we say _____ [name of song again] which is Creole it means Sanco this guy may have slapped his girlfriend on the banks of one of these canals. The banks are reinforced, made higher so it doesn't overflow and so that's a dam. And so Sanco may be you know the dam is a courtship place for people in some areas.
**Adler**: So, what is it? "Sanco…"
**Forsythe**: "Sanco Licke Lover Pan De Dam"
**Adler**: Sanco Licke…
**Forsythe**: Licke Lover.
**Adler**: Licke Lover.
**Forsythe**: Pan.
**Adler**: Pan.
**Forsythe**: De Dam.
**Adler**: Sanco Licke Lover Pan De Dam.
**Forsythe**: Yeah.
**Adler**: It all makes perfect sense. [laughter]
**Forsythe**: Yeah, but you have to say it slowly.
**Adler**: Lick like forty licks or something like that. It is like hitting.
**Forsythe**: Yeah, yeah;, it is like hitting in that sense.
**Adler**: People don't think of that very much.
**Forsythe**: So, it's kind of thing.
**Adler**: Do you remember how the song goes?
**Forsythe**: Oh, yeah. But I can't sing. [laughing]
**Adler**: Oh, sure. Could you?
**Forsythe**: Oh, no, I wouldn't dare. What I'd do, I'd be…
**Adler**: We could close the door.
**Forsythe**: It's like [singing softly counter 99 - 102] "Sanco licke lover pan de dam …" [Sings a verse or so. laughing] That's as much as I can do.
**Adler**: That is, I, it's understandable.
**Forsythe**: Once you get that context that sends a meaning you almost put your own words on it to make sense. To difficult to follow.
**Adler**: Are there things that you sang as kids like that?
**Forsythe**: Well, all our games were singing games. You know, we played lots of little ring games, song games, you know, told each other stories. They weren't chants they were definitely songs but they were always attached to games. You played something while you were doing. You know that's a part of what I remember with the last part of my school years, there was a lot

of poetry, a lot of school songs that were written for a school setting and they were learning songs. They taught you things in there that you only now realize that you were learning. So, it was kind of rote learning because you liked the song you could sing along, really get involved in it while at the same time you learned a lot of information.
**Adler**: Like learning the alphabet by singing.
**Forsythe**: Oh, yeah, that kind of thing.
**Adler**: What about high school? What was that like then?
**Forsythe**: High school was very, very formal, very much different from high school here. In our system there is not a semester system. There is not an opportunity to do one subject and get it done in a week. You started out high school with let's say twenty-three different subjects and for the four years you were in high school every week you'd have sessions that address that particular subject. And you'd do that for four years. And then when you were done in that four years you had one big examination, that tested, you know, how much of that knowledge you still retained. So, when I tell my students now in college that I have two hundred and fifty-two hours of science, they're thinking "how is that possible?" But you had science, lab, and organic chemistry, micro-biology, physiology - two full days per week. And you did that every single week for four years.
**Adler**: Did you have summer vacations?
**Forsythe**: Oh, yeah, we had summer vacations. We had sent home [?, unsure of these two words] vacations, school broke up in July as against in June here, in the middle of July and then we resumed school in the middle of September or probably by the second week in September. We got a break at Christmas. You got two weeks off at Christmas. We got a break at Easter. You also got two weeks off at Easter. So, you had lots of school vacations. And one of the patterns, I suppose, because I remember, vacation time we'd always leave the city and go into the country area. Our family had sort of a farm, what we called the interior, difficult to get up to. You'd have to go by river crossing, little boats and then again by land driving and then again by river because even though it's a small country, it's only 88,000 [?] square miles, the terrain is so very different from the flat coastal land towards the sand and hilly hills and then to the savannas and then to the mountains and jungles, the rain forest. So, to go across country you had to go through a whole lot of different terrains. It's not such easy access. As with me to go from here to Colorado even. Big difference between the landscapes between here and there. And so, it was interesting because it was this great big adventure when school closed in the summer to get ready, we are going on the ferry boat. This is a steamer and the ferry. And there were bridges across the river. They'd have to open these bridges and you'd have to wait for ages until this was the time for the bridge to open and the boat to go through. Or if you were driving over the bridge, you'd have to wait in long queues after the boats had passed through and the bridge over the river had opened and closed down. So, it was all fascinating and very interesting for kids. It was this huge adventure.
**Adler**: Did you parents go with you?
**Forsythe**: Ah, my parents would. My father would just like come in the beginning and leave to go back to work because he didn't have this long summer vacation. But since my mother was a teacher she also had the summer vacations. So, we'd go with my parents. But where we were going we had relatives there. It was like a family plot. We had cousins who lived in their homes within that area. So, we'd go to our own house and we'd be in our house taking care of ourselves but we'd have all these cousins and friends and relatives who supervised our trouble.

**Adler**: Can't escape it. [laughing]
**Forsythe**: Yes. And a lot of it, Guyana is called the land of many waters because we've got a lot of rivers and streams and waters. And when I say a river I don't mean a little river. I mean these huge things that you can't see the other side of, the banks because the rivers are pretty large like the Amazon. I mean everybody thinks of the Amazon and they don't realize that the other rivers are, you know, sometimes as big.

So, we'd spend a lot of time in the water, in and out of the water. Getting into a lot of dangerous occupations. [laughter]
**Adler**: Sounds idyllic for a kid.
**Forsythe**: Oh, it was wonderful for a child. We'd go fishing, deer hunting, tree climbing, uhmm, there were the timber ranch we called them. But it's like a timber farm. They're places where they cut the trees and do reforestation and the wood was used for lumber. So, it's like a lumber industry. And my uncle owned part of this lumber industry, so, that's what he did in this area where we lived. So, we'd kind of go helping them with, you know, numbering and marking chips, you know, tallying and marking stuff. It was, you know, a great experience for a child. It wasn't just… we thought it was all pleasure but it was a lot of learning going on there as well.
**Adler**: That's neat. And then in high school did you continue doing that in the summer?
**Forsythe**: Well, things got a little different once you got to high school. The younger children got a chance to go but since you were always working… the first two years of high school, yes, we did but when it got to the end of high school, uhmm, you get to the stage where you really don't want to go vacationing with the family, too. You've got your own friends and things you want to do with them. And always because we were working towards this huge exam at the end we tended not to take these long breaks. You know, there were some classes in between there in the summer, holiday things that you had to catch up on and work on, reading assignments mostly. Not real school work but you had to stay close enough to the library. Close enough to the research facilities to stay in tune with these projects. And I remember you had to sign up lots of forms for these examinations because these were international exams.

The Caribbean works on a system there, there is an external examining body. And our examining body was the University of London. So, for your high school diploma you had to sit [?] these exams that were written by teams of professionals attached to the University of London and then those exams came to you by courier mail and all this. And you'd not have a chance to look at them or plan for them. They were external examinations. It was very important that you pass those exams because this was your access to going on to college or to getting a really good job.
**Adler**: Uh-huh, what happened to people that didn't?
**Forsythe**: Well, they, well, there were other systems you could go into. You could go in to vocational trade school or you could get the kind of job…
**Adler**: You mean instead of high school or…?
**Forsythe**: No, you're in high school now…
**Adler**: Everybody had to go to high school.
**Forsythe**: Everybody went to high school.
**Adler**: Everybody had to take these things.
**Forsythe**: Yes. Everybody had to take the exam but if you didn't get a minimum of five subjects then you couldn't go on to college or you couldn't get the best possible jobs there were. Lots of people did repeats and they'd get it then as repeaters.
**Adler**: So, you were allowed to do that.

**Forsythe**: Oh, yeah, you were allowed.
**Adler**: Repeat school or repeat the exam.
**Forsythe**: Repeat the exam. Repeat the exams because this was like your high school diploma and if you didn't have that high school diploma then your chances of getting a really good job… You could work! But it would be like point work at McDonald's or in sales somewhere. Not what everybody aimed for. And one thing about Guyana it is a very, it is a country that is very geared towards intellectual development. There is not so much a class system as there is an intellectual class system. Competition for education. Education is really very valued and competition for higher education is really pretty great. I mean one of the reasons why I didn't, I had to go out of there and go to school is that I didn't make it in the… I didn't compete for that university and there weren't enough places in the university there for me to get into the university.
**Adler**: So, it's a really good university.
**Forsythe**: Oh, yeah. It's the only one. And so, you know, without very smart people the places are very hard to come by. So, even though I was a very good student, you know, you just have to miss one little thing and you don't make it in there. But when I compete, because my parents could send me to a university out of Guyana as well, it was easier for them to do that, so, I didn't even try to compete with that system because they said, "well, we might just as well go ahead". And then, so, I applied to British University and left Guyana to go away to the university.
**Adler**: So, where did you go?
**Forsythe**: Oh, I went to Bristol University, Bath College of Higher Education. The university system in England some of them have satellite schools. So, since I wanted to do nutrition and nutrition education mostly, I went to Bath College which is sited in Bath but attached to Bristol University. So, I'd have classes in Bath which is about thirty-six miles from Bristol and I'd have classed at the university. I'd be back and forth.
**Adler**: Back and forth, yeah. How did you decide so early that that's what you wanted to major in?
**Forsythe**: Well, it wasn't really early. At the time when I went to school I had first done, I graduated from high school at fifteen just before my sixteen birthday about fifteen days before. So, what I did was go into what's called a teacher's training program. I could go straight on. This is like a step between university. It's like community college in a sense. I do have a three year teacher training certificate. I was trained to be a teacher but then I'd have to do that additional year to get my degree. I went into the teacher training college because my parents didn't want me to go away from home or go straight to the university when I was fifteen. [laughing]
**Adler**: Yeah, that's very young.
**Forsythe**: So, I did that and taught in the school system. Part of what you do there is that you go to college, teacher training college, then you teach one year and you're back in teacher training college. So, it's sort of in-service training where you learn, you are working in a classroom and at the same time you are getting this information. And then when I was done with that I taught for a year and then went to college. I still went to college at twenty-one.
**Adler**: Were you unusually young to be graduating from high school? Or was that the regular age?
**Forsythe**: It wasn't quite the regular age. I was, you know, a faster kid than some others. Oh, there were a few other people who graduated high school at fifteen because your progress

wasn't held back. If you were really good you were allowed to skip grades, once you could manage the work. So, I skipped grades and went on. And I did get my…
**Adler**: What a good system. [laughter]
**Forsythe**: Yeah, you don't hold kids back.
**Adler**: Instead of being bored for a whole year in class you could move along.
**Forsythe**: Right, exactly, exactly. So, I skipped along through school and there were other people who skipped along with me because once you could complete the task it wasn't, you know, it wasn't necessary to hold you back. And then I think that my mother being a teacher at home [phone rings] it wasn't that I could always play. I'd sit down and do my homework [phone rings again, talking still but can't understand last sentence]
**Adler**: She'd make sure of that. [Sound of answering machine playing message] Then how did you, if I can ask, how did you meet your…well, where did you go from that?
**Forsythe**: Well, I, when I left Bath, I went back to Guyana and I worked in Guyana. And I worked in Guyana. I also was, I went back… I was from the University of London. I went back as one of the examiners from the University of London in nutrition. So, I got a job as such with the University of London but to live in Guyana and do this examination process. But the University of London position is, it's sort of like a part time position cause it doesn't fill all that you are working hours. So, I did get a job at the school of home economics where they taught nutrition. And they taught, the teacher training much like the teacher training I had gone through. So, this was a teacher's training college that I went back to work with.
**Adler**: So, you were tying everything together.
**Forsythe**: Yes. I pulled it all together and got a job _____ [can't understand a few words here] is always nice. I did that for four years and during that period I met my husband in Guyana. We got married. And then I, I always knew I was coming back, coming out to graduate school. But what's interesting is that at the same time, while I went to England my parents were living in the U.S. because, uhmm, my father got a job with the United Nations. He was setting up telecommunication systems. He was kind of organizing, he planned internal mail system. He designed like let's say the University of Kentucky internal mail system, the roots, the planning, the pick-up, whatever. So, he was doing one of those for, at the United Nations internal communication teamwork on that team. So, my two younger sisters finished high school in the U.S. and my mom and dad came up here and lived in New York. But my older sisters and brothers were already at the university in the U.S. One other sister was in England. That's how I went to England. Two of us went there and the others came up to the U.S. with my parents.

So, when I finished working there, I thought, "well, I'll go to school in the U.S." do my graduate work in the U.S. because I wanted to be close to the rest of the family. [phone rings]
**Adler**: You are popular.
**Forsythe**: I'm amazed that it hadn't rang before this. Yes, so, I came back and decided I'd live in New York for awhile. I just finished my nutrition degree so I was eligible for my dietetic internship. And I decided I'd do my dietetic internship in a hospital in New York. And once I did that I decided I couldn't work in a hospital. [laughing] It was not what I could do with my life. And so, I went back to graduate school. This was part of graduate school when I was doing this. I finished, I went to Oklahoma State University. I finished my masters and Ph.D. there and then got a job with the United, Unicef, the United Nations Children Fund and went to Sri Lanka. And went to Sri Lanka and worked in Sri Lanka as a nutrition coordination, a nutrition coordinator for their special programs and maternal and child survival.
**Adler**: Did you need tutoring, what did you speak?

**Forsythe**: Well, Sri Lanka was a British country as well. It was Ceylon and so, they speak two languages, several languages. They speak _____ [?, sounds like Sit Hala] is their main language but I would always speak English because the school, you could choose to go to school in English or in Sit Hala which ever was your choice. It wasn't a problem getting information. But I did have an interpreter for those who spoke very limited English. So, there were, there, it was a team. There were several. There was a community worker and me, the nutritionist. There was a nurse and there was a socialist on the team. And so, what we would do, we'd look at the child survival problems in the area and then come up with educational packages that would work for a family.

So, we would have groups of families working on our team, telling us what they needed, what they wanted. We'd structure it, organize the resources. Got women involved in jobs that would support their family's nutritional needs. It was a very interdisciplinary type project. And I, of course, had to go to several other regions. It wasn't just at Sri Lanka. It was at, I had to go to Nepal and Singapore and _____ [?], Thailand collecting data from different places for Unicef to put these projects together.

**Adler**: That must have been interesting.

**Forsythe**: Fascinating, absolutely fascinating. I really enjoyed doing that.

**Adler**: And then after that.

**Forsythe**: And then I came back to the U.S. and I lived in Washington DC for a little while. Meanwhile I was applying for positions. And then I applied for a position here with the University of Kentucky and a couple of other places. I liked the bluegrass when I visited. It was really beautiful. When you come in at that airport, you look at all that greenery, you know, that, it looks like the English countryside. It reminds me a lot of the English countryside. So, that sort of attracted me. The place attracted me first of all. But the dean here was also at Oklahoma State University while I was there and she kind of really persuaded me that I ought to come here against other places where I could have gone. And that's how I wound up in Kentucky.

**Adler**: When, when along in there did you meet your husband?

**Forsythe**: When I went back to Guyana from England. I was doing one of the University of London supervisions in a small town miles away from where I lived in the interior area. He was the irrigation specialist on that project and the irrigation project sort of supplied transportation for me as an examiner to go… These were tiny little villages, little small schools and they were all doing this big exam that I told you about at the end of their secondary school years. And so, I was the person that did the nutrition exam for them. So, they provided transportation and we met while he was coordinating the transportation and checking to make sure I got to the places I should get at that time.

**Adler**: Then did he travel with you when you were working for UNICEF?

**Forsythe**: No, no, no, no, no…oh, yes, when I was working for UNICEF. We both got jobs in Sri Lanka. He went as an irrigation consultant cause what he does, he's a private consultant, an international consultant. So, he's worked on irrigation projects all around the world. And so, I applied for the job in Sri Lanka because he got the job there. So, I had to write my own grant and work on the support and plan the project and put the teams together, you know, create my own job as it were to get out there and I did. He had been there before. He had been there for a year and then we went out there. I had a daughter by then. We went out there after I got the job. Then we came back to the U.S. together. But he still goes to different countries, still does that job. [laughing] But we decided we'd stay put with young kids.

**Adler**: Do you miss doing that?

**Forsythe**: I'd like to go back to doing that some day. It really was very rewarding. I enjoyed it immensely. But when you've got kids this nomadic lifestyle is not exactly what [laughing] you want for them.
**Adler**: They resist anything, I know that, that's for sure.
**Forsythe**: Yes.
**Adler**: Well, what, when you first came to Lexington what was your reaction to it? You were wooed by the dean and the countryside was beautiful, it must have been either summer or spring to be green. You didn't hit one of our terrible winter days. They timed that nicely.
**Forsythe**: Actually it was a fall day. It was just, when I first came for the interview it was October and it was astonishing how it was still so very mild and nice weather and I thoroughly enjoyed that [laughing]. You come from cold weather east and it was really pleasant. Uhmm, when I first got here… I liked the town of Lexington immediately and I liked the fact that it still felt like a safe environment, pretty much what I had been used to. I mean, you know, I liked the opportunity to go out and not have to worry about if my home would be invaded when I came back and not to worry about the streets being safe for my kids. You always have to worry about that but not as large an extent as I worried in Washington DC. In Stillwater [?], Oklahoma where I lived while I was in graduate school was very small, a very quite town and it was wonderful. So, I wanted something as close to that as I could get. And this seemed to be it. So, that was part of my decision. I like Lexington the town. I liked the fact that it still had resources, city type resources. I could go to a play, I could the opera. The airport was in close access. I could get to, you know, all the places where my relatives lived within a two hour plane trip. So, that worked out really well. The university of Kentucky was, you know, a big enough school to be challenging.
**Adler**: When did you first, when did you come here?
**Forsythe**: I came here in `89, the spring of `89, winter of `89 because it was in January.
**Adler**: Did you encounter any biases or anything like that on the part of anybody?
**Forsythe**: Well, what's interesting about our growing up is that we, Guyana is a multi-cultural society. Uhmm, from the history of the country we've got South American Indians. My grandmother is a South American Indian. We've got the African people who came as slaves from Africa which brought them here. And they didn't come as slaves, they were indentured workers. Cause they had jobs, they were paid. It wasn't the free kind of slave existence that operated here in the U.S. There were Indian indentured workers from the continent of India. There were a lot of Portuguese people from Portugal who set up business structures. There were lots of Chinese and of course, British people who were here. And then, of course, you've got the Venezuelans and the Brazilians and the Dutch who were from the surrounding country. So, we were used to a very multi-cultural existence. And I'm sure that people may have been biased against me but I didn't have any experience for recognizing this kind of bias when I came to this country. It wasn't the thing that I would look for or even care about. I mean we never defined our existence in terms of the color of your skin or what race you are. It was, you know how to do this. You can do it well. People can't help but see that you are doing a good job at whatever it is you choose to do. It was not a consideration until later on, I mean, you know, I'm constantly fighting these battle more for my kids than for me. Because people would stereotype and assume that they were of a lower socio-economic class or lower intelligence or whatever and I'd have to be constantly saying… you know, I can remember one of the first incidences when I came here a teacher sent this little note home to tell me [audio ends at counter 400]
[end of side a, tape one]

[side b, tape one - audio begins at counter130]
**Forsythe**: Yeah, and I got this note from this teacher that said that I should be sure that she got a good meal at the beginning of the day and if I couldn't provide a meal that there was school lunch. You know the usual kind of thing. She should dress warmly for the weather and all this kind of stuff and obviously, I don't think the teacher had ever talked to my child because is, at the time she was five, four or five, or whatever. And when you talked to her she sounded like she does now, she's ten. So, it wasn't the case of, you know, I've talked to this child and you know, she's verbal and communicative and not in the least bit withholding or withdrawing in her attitude of talking to adults or anybody else. I kind of thought this was unusual. I figured I'd go see the teacher and talk to her. It was a very embarrassing experience.
**Adler**: For both of you.
**Forsythe**: Both. Is there a problem? Is there something going on here that we should know about? Why would you think that she's not well fed or well dressed? And she didn't even know who this child was. She just sent it to all the parents of the black kids in her class.
**Adler**: Oh, really, just to the black kids?
**Forsythe**: Well, I don't know if it was just to the black kids.
**Adler**: Or she sent it to everybody.
**Forsythe**: No, it hadn't gone to everybody. She just said those children who looked as if they needed and maybe talked about it was the black kids. We never got into sending but she sent it to a lot of kids [unsure of this sentence, counter 146] We did have a conversation about stereotyping and of being aware of who your target audience was before you send out this kind of information. But we got that established things got better. But you know still constantly people would look at her and assume that she was less well off than she really is.
**Adler**: What school does she go to?
**Forsythe**: She goes to _____ [?] she's in the Quest program which is that program for gifted children.
**Adler**: Yeah, right, my son goes in that.
**Forsythe**: So, she does fine.
**Adler**: What grade is she in?
**Forsythe**: She's in the third grade.
**Adler**: Okay.
**Forsythe**: So, it was very interesting to, you know, have her make judgments about my family without having met us or known us or known anything about my kids.
**Adler**: I guess she was just being well meaning.
**Forsythe**: Well, yeah, because, she was really a very nice person. She just hadn't thought this through or examined that a lot of this was coming from an ingrained bias or prejudice. So, it was, you know, pretty interesting. And I'm sure that, you know, when I think back on some of my experiences now I can identify those times when there was bias in the interaction but I never let, I never developed an awareness of going into a situation and thinking this is what it was. It's something that always comes to me afterward. And I think, "Oh, maybe that is what it was" but then, of course, you can't prove it or do anything about it because it is in the past then. And I think because of our lifestyle, of a cultural I suppose development or cultural basis, it has not been an obstacle because if you are not listening to someone trying to tell you that you should be _____ [?] when you _____ [?], it really doesn't work. You've got to be aware of this or believe it or really buy into that. But perhaps the thing that I work hardest in passing on to my daughter is that your self-esteem doesn't depend on anybody else's perception of you.

You just have to become what you want to do and where you want to go and get that done. That's why, you know, I read her a lot of our stories, tell her the stories that my mother told me and kind of try to teach her some of the games. I've got poetry and songs from the Caribbean to kind of give her an idea of our life. And then we go back fairly often. She's still got cousins. My son is just five so he is not at a stage where he cares about any of it. [laughter]
**Adler**: So, does she speak Creole?
**Forsythe**: Well, she tries to speak it but it sounds so funny coming from her because it just doesn't sound right. [laughing]
**Adler**: Sounds American.
**Forsythe**: This American voice trying to speak Creole words that it's just… I don't think she feels to successful at it. We end up laughing.
**Adler**: So, you don't speak it at home or anything that she would get used to it or do you sometimes?
**Forsythe**: Well, we do, my husband and I do sometimes but it's, it's an odd thing about Creole. You can't, you don't really get, people don't speak in Creole unless everybody else around you is speaking Creole. It's just now what you do, what you're used to doing. We sometimes speak Creole to each other when we are really involved in something and you know, rattling quickly back and forth and then she's lost, so.
**Adler**: Do you ever use it like as a secret language or anything?
**Forsythe**: Oh, yes, quite often. [laughter]
**Adler**: You don't really want her to learn it.
**Forsythe**: Yes, we don't want her to know what's going on. Other people say we … or we make a comment that makes no sense to us and I think, you know, every culture needs that especially if you are referring to some things that is very much a part of your past and your history and you want to equate it to something that is happening now, the only way to make that connection immediately is to use whatever is the language of your culture that puts that other person, in this case my husband, right in, you know, the mood or the setting that you're talking about. Oh, like we've got a saying that's for someone who is simple and quite and sort well brought up, we say this child is raised by his grandmother because grandparents, unlike here, have a very strong rule in setting the family discipline, in getting the family traditions across. And your parents are always more lenient with you than your grandparents are. It's quite a reverse here with your grandparents, you know, just follow you and play with you. No, your grandparents keep you on the straight and narrow in our country. So, we look at a child who is polite and well behaved, whatever and we'll say, "Grandparent" and it tells you immediate, it tells the other immediately what you are talking about but you know, but nobody else understands. That's why I said, even though it's an English word it has a whole different meaning.
**Adler**: The connotations that are behind it, yeah.
**Forsythe**: Yes.
**Adler**: What kind of, can you think of a story that you tell her? Can you tell me one?
**Forsythe**: Oh, dear. There's this story of a little boy that's, who has the same name as her dad, and it's Vibert [?]. Vibert is his name. And it's a poem and a song. And Vibert is this little boy who always manages to get into trouble and do the wrong thing and it's his grandmother again who is trying to keep Vibert on the straight and narrow. What's interesting about the story is that is based on an Easter traditional kite flying. So, the story starts off with the grandmother yelling from miles away, you know this long voice saying, "Vibert, what are you doing again?"

up in Creole. And so, she talks to Vibert and Vibert explains to her that he's been kite flying and she says "No, not again." He's going kite flying, she says he's not doing this again. What happened the last time? You got this ball of string and she's reminding him how the whole neighborhood is knocking at her door because he tied up the entire neighborhood in this ball of string. He's building a kite to fly this kite Easter Monday. Easter Monday all the children in the Caribbean, we are actually finding high ground or open space and everybody makes their kites. You make your kites. On Easter Monday morning, the day after the resurrection you are out there because it's the windiest time of the year, flying these kites. So, all year you're planning. There is the competition. It's like the 4th of July everybody is outdoors on a picnic with a big basket, the families are together.

So, Vibert decides he's going to build this kite and this story tells all the trouble he got into finding the hammer, the nails, the paper for the kite, securing that stuff. Actually building this kite and then trying to fly it with his friends. The kite doesn't go up, it gets tangled up in all the electric wires. They blow the transformer and there goes all the lights. And all the way in this are these comments and proverbs that try to tell kids how, what they shouldn't be doing, how they should behave. And Vibert is violating all these, you know, and how he comes to lose, and loses his kite and gets into trouble. And then she saying, "Not you again, you are not going to do this. You are staying put. You're not flying this sky."

There's another story that is fish, we eat a lot of fish. It's a seashore country. And this lady is a fish seller. So, this is like a market scene and she's calling all the names of all these different kinds of fish. So, you learn about a fish that we commonly eat in our neighborhood and this kid comes to buy a fish and she's trying to explain to him how he should speak properly and use correct language for the names of the fish. And the kid is saying he wants "I want a rock hind." [she says this with drawn out sounds] And she says, "No, what you want is a rock hind" and correcting his language and saying that you have to make an excuse, you can't just interrupt adults who are talking. You have to stay out of trouble. You can't be jumping in and out of fishing boats in the water and all that corrective behaviors of children. And, you know, we've chosen those to tell her because of the stage of development that she is at. And she wants to know about the kids because she is always asking, "what did you do when you were a child?" "Where did you grow, what kinds of things did you do?" And these stories sort of give her a picture of the lifestyle of children in that sense.

We do that from time to time and read her stories about _____ [?] Ananzi. _____ Ananzi is the famous character in African folklore. I'm sure you've come across Ananzi.

**Adler**: Uh-huh.

**Forsythe**: And we've got Ananzi in the Caribbean setting but he's playing steel pans, getting into trouble playing steel pans. About sharing, there's a favorite one that I tell, Ananzi doesn't have enough food for his family that weekend because it's the off-season and a lot of families work seasonally in an agricultural community when the sugar cane has been planted and the rice [phone rings can't hear next few words] _____ and it is not time to reap and there is not enough money. It is just a period [phone rings and again can not hear words said while phone is ringing] _____ when you haven't got a whole lot of resources. [phone still ringing]

Then Ananzi goes out and gets a bunch of plantains.

**Adler**: He gets a bunch of what?

**Forsythe**: A bunch of plantains. Now, plantains are like bananas.

**Adler**: Right, right, I couldn't hear over the phone. [laughing]

**Forsythe**: Oh, over the phone. So, he gets this bunch of plantains but he's got a family of six and he only has five plantains. So, he cuts the plantains into shares for the wife and the kids. And he doesn't have one. Everyone else has a plantain on his plate. But being the clever person that he is, _____ Ananzi is still a greedy member of the family. He still wants more so, he tells the gets, "Oh, no, I won't make you starve. You go ahead and eat your plantain." And the good kids that they are, everyone divides their plantain and gives him a half of theirs so he winds up with more.
**Adler**: Winds up more. [laughter]
**Forsythe**: More than the others and we kind of use it to say, "look at people and what they are doing". Even when you are being nice and straightforward think about how clever they are being and whether or not it is fair and solid. So, we tell stories that way. And she listens on tape and reads some of the books that I read as a child.
**Adler**: What other like kite flying at Easter and things like that, what are some of the other…?
**Forsythe**: Oh, there's the masquerade band and the steel band at Christmas. The masquerade band is a group of people that get together. They are like Mummers in a sense. They're costumed. The costumes are all beaded and jeweled and different colors. They've got hats and fringes on. It is very, very gaudy, very bright. And they play, there's the drum, kettle and fife. Whenever you hear drum, kettle and fife you know this is the masquerade band because these are musical instruments they are playing with. And you have the person who is an expert on the lead flute, skin drum, you know, a kettle which is kind of like, it's not a tea kettle but it's a big percussion type instrument, seeds and shocks-shocks [?] and when you bang it you make a particular kind of noise. And then there are the dancers. And the dancers are all ages from the youngest child, maybe two or three, to the really old man. So, you are looking at the life cycle of a family legacy or a group of people together. And it's mostly male. There are no female masquerades… there are masquerades but they have a different role. The females are males dressed as females and they walk on stilts.

So, when this drum, kettle and fife, when the band's playing they all have different kinds of dancing that they do and they will come to your homes and they'll dance for you. They'll dance all the way down the street and of course, you throw coins in their hat and that's the way they make their money.

But it's really a celebration type thing. And you'll invite them in for a drink. And depending on how much you'll give them that's how much effort they will put into the dancing. So, you have what you call Mother Sally.
**Adler**: How do you spell that?
**Forsythe**: Mother Sally, as it sounds.
**Adler**: Oh, Mother Sally, okay.
**Forsythe**: Uh-huh, Mother Sally, and this is a man dressed up in a long, long dress with lots of yards and yards of petticoats and wide and he's standing on these six feet tall stilts. So, they have to literally climb up on and get on these stilts. But he's dancing on the stilts. The stilts are on the ground, these wooden poles. And they do the most acrobatic feats, moving these stilts around instead of feet and dancing and twirling and keeping time to the music. And they, part of it is getting this petticoat to swirl, so, they're making this huge skirt and all these things bounce and move as the twirl about on these stilts. And the masqueraders they are barefooted, flat on the ground and what we called slunks [?] because their whole bodies are like flamingo dancers. Their bodies flouncing around and bouncing and moving and twirling in shapes and keeping time to this beat. Very, very acrobatic. It is not a simple dance by any means. It doesn't seem to

have a pattern or a choreography that you'd recognize. But the thing is how exaggerated you can get this music, how much contortions you can do and still stay in rhythm. So, its, that goes on …
**Adler**: Now does everybody do that or are there special, like professionals or semi-professionals?
**Forsythe**: Well, they're semi-professionals. They do this every year. This is not their job. This is their cultural thing. This only comes out at Christmas time.
**Adler**: But not everybody does it.
**Forsythe**: Not everybody. There are special groups of people who are good at it, who do it. Now, the kids might do it in school, I mean everybody will dance and flounce but they are not the experts who will be out there in the streets. As kids in school we'd have, coming on to Christmas time, when the masquerade bands were out, we'd have our own practice masquerade band. And we'd all be dancing and flouncing, having our competitions among ourselves. But it wasn't the same as going out in the streets from, street to street and home to home, showing off these skills. And then, of course, there were also steel bands. During the Christmas time and during the Mashrameni. Mashrameni usually takes place in February and its a South American Indian festival. And it's like a big party you give after planting and building the house and putting food in the soil or whatever, getting ready for, after completing the planting, the season.
**Adler**: Uh-hmm, what is it Mash…?
**Forsythe**: Mashrameni.
**Adler**: How do you spell that?
**Forsythe**: Mashrameni. [spells the word]
**Adler**: What does it mean?
**Forsythe**: It means jollification after a cooperative effort. It's a party after groups or villages or people that work together. That's basically what it is. So, and this is a national party because it's celebrated as one of the national holidays. So, we'll have the steel bands, the steels pans. People play the steel pans. Masquerade dancers, float parades. People dressed up as, you know, historical figures. And everybody would, you know, it would be a holiday again and everybody would go look at them perform. It's like a big cultural festival. Look at them perform, listen to the poets, listen to the Calypsonians, people who write and sing the calypso songs. Plays, historical plays, plays about social incidences, things that have gone on in their society over the past year like a big court trial of a famous prisoner or, you know, something of that, events in the social history of the community. And so at Mashrameni we'd all be getting ready to take some part in the festivities. And these aren't necessarily professional performers who do this. They are just anybody who chooses to get involved. So, that's in February.

And, then of course, we celebrate the holidays of all the different cultures. So, it would be the month of Rhamadan and then at the end of Rhamadan we'd all go to the Eid Festival. Eid is the big ceremony at the end of Rhamadan where people have parties where they can start eating again because they have been fasting for a whole month.
**Adler**: Now how do you spell?
**Forsythe**: E I D.
**Adler**: Eid. But everybody would do that whether or not they had been fasting.
**Forsythe**: Whether or not, yeah, whether or not they were Moslem or they had come from India originally, everybody would be involved in Eid which is the nice thing about a multi-cultural society where people share in each other's culture. I mean you aren't taking it over as it's your culture and spreading it out to anybody. But we are part [?, unsure of words]. Another one of the Eid festivals, the Festival of Lights is done in October and it's the age old

fight of good against evil, so, you try to keep a light on for as long as you can. And what we do, you've got these tiny little clay pots with an oil in them and a wick and you would light your entire surroundings, your street. So, the whole town at sunset would be lit by these little clay pots. So, you'd have to, you know, you'd see the clay pots on sale just before that time. You have people who just make these clay pots for that time of year. And then we'd all buy the clay pot lights and we'd keep the light going. So, us, kids, we had a wonderful job, if a wick went out we'd light it back up again and we were making sure that the whole place was lit, our whole area was lit. And then it would be this torch light procession through the city or area which is really all a part of keeping this evil at bay, keeping the light going on a dark night, one of the darkest nights of the year.

The Pagua [?] which is a Hindu festival, Pagua or the Feast of Holy is a Hindu festival that acknowledges colors and diversity and mixture. So, you've got all these colored powders and we'd throw these powders on each other and you are all painted up. You are running, after they have thrown the powder at you then they throw a bucket of water so these colors would run together and you're kind of merging, all this diversity comes together in one mix. So, it's a great time. You throw in the color and dodge in, the person wants to throw water on you because you are all stained. These things stain and you're all colors for ages. A lot of us play with just white talcum powder. You kind of modify things to make you more comfortable but it is colored powder that you should use or colored water when you splash it. So, we celebrate Pagua. So, we celebrate all Christian festivals. We celebrate the major Hindu festivals, the major Moslem festivals and of course, all these celebrations include foods from the different people who have been there.

So, Christmas time we have this Portuguese dish that's called garlic pork. It's pork that has been pickled for days with huge chunks of garlic and thyme and spices. So, everybody has garlic pork for Christmas breakfast. And then there's _____ [?] which is a South American Indian dish and it's made from a substance called _____ [?] that's supposedly still a secret. It has very great preservative properties because there is this country club, a club but it's a sort of country club that says that their _____ [?] has been on cooking, going on since 1945 when the war ended or whatever when the club started back up again. And this is one of the specialties you can go there and get _____ [?] and they claim that all they've been doing is adding these spices and these meats and keeping this pot cooking and it can go on for years. And it does do that because when you as a family prepare this pepper pot [?] especially at Christmas time you do it, you cook it and it doesn't get, you don't refrigerate it or put it away. You just keep on. When you take out some of it you just heat it up again and it stays outdoors in the hottest temperatures and the coolest temperatures and nothing happens. It does not decompose.

**Adler**: What is in it?

**Forsythe**: Well, the _____ [?] is different kinds of meat. You put in whatever kind of meat you like to eat. But it's _____ [?], it's a secret recipe.

**Adler**: So, you buy it in a jar or can or something?

**Forsythe**: You buy it, yeah, you buy it.

**Adler**: Who markets it?

**Forsythe**: The South American Indians.

**Adler**: The Indians.

**Forsythe**: Yeah, they market it and they don't, nobody really knows what's in it. They don't tell you because it's suppose to be this family secret that they pass on.

**Adler**: What's the name of it, _____ ?
**Forsythe**: C A S R E E T and it's made from cassava they boil the cassava. They extract the juices, caramelize the juices and they add all kinds of different spices and things and keep that, you know, boiling down until it's this thick, dark brown, almost black, syrupy mixture. So, when you eat the Casreet, the actual pepper pot when you eat this with the casreet, all the meats go brown and rich, rich brown and it's all spicy and a wonderful flavor and smell. You put chili peppers in it and different kinds of meats and cloves and spices. So, chemically you know why it doesn't decay. It's not a good medium for bacteria. There are plenty other things in there. So, you know why it's preserved from the started sauce the castreet sauce is you know what makes it so very different from other dishes. And no where else in the world have I ever come across this and I've been to a lot of places. It's a very, and it's very, very indigenous to the South American Indians in Guyana.
**Adler**: And when do you eat that?
**Forsythe**: We eat that on Christmas time.
**Adler**: So, you have the Portuguese for breakfast.
**Forsythe**: You have the Portuguese, uh-huh, then we have the casreet.
**Adler**: For dinner or…
**Forsythe**: Any time, snack in between dinner or whenever but of course, we have the usual Christmas dinner where you bake every meat there is under the sun, hams and chickens and ducks and pigs, whoever, whole. Most of the animals are baked and cooked whole. So, it's just a gorging festival more than anything else. [laughing]
**Adler**: Yeah, it sounds… and what do you do here?
**Forsythe**: Well, we do pretty much the same thing here. For the other Caribbean people who are in this community sort of get together. Christmas is always family dinner. You know, you and your family have dinner along. Sometimes we have other people who haven't got families. Invite them. But once you've got a family, it's just that family core. And then the next is the day we call Boxing Day. And on Boxing Day you visit everyone else and you eat their foods and take some of your foods. So, you know, we go around in one day, you visit every single family you can think of and all you do is eat and share your Christmas, your own little Christmas dishes. So, we do that here in Lexington. Kind of agree whose going out for Boxing Day and we all go there. And then during that Christmas season every family individually invites, would invite you in their homes to share in their Christmas celebrations. So, we still do that here.
**Adler**: Uh-hmm, so, do you, are you able, do you cook all these things? Are you able to find all the ingredients that you need?
**Forsythe**: Well, since we go back and forth so often, we bring a lot of our ingredients with us. And I know other people who are here, their relatives will still send them packages that contain the things they can't get here.
**Adler**: Because that's only where you can get the castreet and things like that that aren't for sale here.
**Forsythe**: Well, we bring the castreet here. No, it's not, we bring that with us and the curry powders we use for making some of the spicy curry sauce. We also eat a lot of curry since we've got a large Indian population. We also eat a lot of Chinese food since we've got Chinese population. So, part of what has happened in Guyana is that we have adopted into our eating lifestyles the foods from all these different cultures and eat them on a regular basis. I mean you'd eat Portuguese on Monday. You'd probably eat Indian on Tuesday, Chinese on

Wednesday. Saturday was always a dish called metemgee and metemgee is a mixture of root vegetables like _____ [?] and potato and tanas [?]. There are lots of different root vegetables that grow in the tropics. So, we'd put in the turnips or whatever, sweet potatoes. And you'd cook that all in a pot of coconut milk with your fish steamed on the top or different kinds of meat. And so, it's a sort of one pot dish. So, Saturday was always when we made the [phone rings] metemgee and let it cook such a long time …
**Adler**: Uh-hmm, but you didn't have to stay there and watch it the whole time either. [phone still ringing]. You'd put it on and could go away and have your meal for the weekend.
**Forsythe**: Yeah, and go away and let it cook, right. And Saturday was market shopping day. You know getting the house restocked. Getting all the things you haven't done, the cleaning, the cooking, the washing, stuff you haven't done because Sunday it's a very religious community. I mean everybody is going to church on Sunday. So, Sunday activities are almost… no shops are open on Sunday. There's no business conducted on Sunday. It's still pretty close, a pretty close religious community. So everything gets done on Saturdays. It's like, you know, the last rush day to get everything to happen for the next week. So, you put on a pot that would cook by itself and then you'd eat… Also, I've had metemgee on Saturdays or cook-up-rice. Cook-up-rice is…
**Adler**: Now how do you spell metemgee?
**Forsythe**: M E T E M G E E, metemgee.
**Adler**: Metemgee, okay.
**Forsythe**: Metemgee, [pronounces it with stress on the "em"] to remind yourself if you are interested. So, you would have metemgee or cook-up-rice. Cook-up-rice is basically.
**Adler**: And how do you spell that?
**Forsythe**: It's C O O K - U P - R I C E, rice.
**Adler**: Cook-u-rice.
**Forsythe**: Cook-up-rice.
**Adler**: Oh.
**Forsythe**: And basically all it is is rice cooked up with peas, fish, beef, pork and any kind of vegetable that you want to put in there. So, you'd have lentils, or beans any kind of dried beans and the rice and the vegetables. So, you've got this combination pot that's got all the food groups in it. And that's always one of those, this needs a little more supervision that metemgee because all of those ingredients need different lengths of cooking time. So, you'd put the peas on first and then you'd let that cook and then you'd add the meat and you'd let the meat cook and then you'd add the rice and then you'd add the vegetables last. So, that it all cooked…
**Adler**: And then is there a special spice or something that goes with that?
**Forsythe**: Oh, the meats and other, the foods that you're adding carry the flavor, put the flavor in there. So, there are not any additional spices that keep the cook-up-rice taste. And coconut milk again. There's the grated, you grate the white part of the coconut and squeeze that out so you get this milky liquid. That's the water, that's the liquid that is in the cook-up-rice.
**Adler**: Ah, that would add…
**Forsythe**: Adds it own flavor, that kind of flavor.
**Adler**: And do you make all these things here?
**Forsythe**: But I'm not very good at making cook-up-rice because I just do not have the patient to put it on there, cook one piece, do something else, come back, add another. So, I don't make cook-up-rice very often. But yes, I do, I can cook all those dishes. I don't do it very often because, you know, my working schedule doesn't let me spend a whole lot of time in the kitchen.

But during the summer breaks and when we've, you know, when we've got, when I feel I've got a loose day somewhere, I'll do that as a treat for the family.
**Adler**: Do they like it?
**Forsythe**: Oh, yeah.
**Adler**: Do you eat mostly American foods?
**Forsythe**: Well, not really, you know. We, we've been a lot of different places and developed an interest in all kinds of foods. So, we kind of experiment a lot. I'm, if I say so myself, I'm a very versatile cook. I cook all kinds of different things. It takes me a lot of time to get through the favorite foods, the things that we've eaten in Sri Lanka, the things we liked in Thailand, the things we liked in Nepal and Singapore and Hong Kong, in, you know, St. Lucia. It takes me while to get around to all of those. So, we eat a wide variety of food. Now, my husband is a very, good cook as well. There are certain things that he likes to cook and he'll do that. But we eat American foods, Indian foods, Chinese foods, Guyanese foods. We eat, sometimes we don't get back to the same kind of meal in a month, cooking different kinds of things.
**Adler**: Sounds wonderful. I'm so tired of feeding my kids the same things, day after day.
**Forsythe**: But my kids want to eat the same things over and over again but we've got a rule in our house, the one bite rule, you've got to try it before you say you don't like it. And even if you're getting something else, you are still eating what the family is eating. And because of that they are… Now my son doesn't have a problem. He will eat whatever you give him. My daughter is the picky one. She'll…
**Adler**: Yeah.
**Forsythe**: All this talk of food is, you know, making me [laughing] hungry … that's all we get up to when we meet as a group for Christmas, we all are "can you remember this? My mother made this and all these dishes." Some things we really can't make here because they need, like there's one particular dish that I like called cornci [?] and it's made from cornmeal, grated coconut and all kinds of nutmeg and bay leaves and spices and it's steamed in banana leaves. And you know, you can't make that here.
**Adler**: In banana leaves.
**Forsythe**: And even when it's steamed here, the water to put it in a pot, there are special kinds of pots we put it in to steam. It just doesn't come out the same way because you haven't got all the things that go in to flavoring this. So, we talk about the konki and the corn pone and the cassava pole [?, unsure of words] it's just so nostalgic cause those are the foods you really can't get here.
**Adler**: Oh, I'm getting hungry. [laughter]
**Forsythe**: It does that.
**Adler**: Uhmm, do you know any people or do you have any particular crafts or art or anything that's traditional to that region. I know I've interviewed a couple of women from Venezuela who make piñatas and they make them in the Venezuelan style. But because they're starting to try to do it professionally, so, if they have somebody from Mexico, they'll make a Mexican style one. Have the person tell them how it is or Bolivian style. Which I, I never realized that there are even all these different styles.
**Forsythe**: Oh, yeah, there are lots of different piñatas. Uhmm, we do a lot of basket weaving in Guyana and there are lots of traditional weaving styles. In fact there is this one that I was telling you about they, the shock-shock kind of thing. There's one that is made from woven, it's a palm. It's called a coconut palm and they slice up strips from the palm. It gives them this

rigid sort of outer woody structure. And it's all polished and really shiny on the outside. It's got this glow. It looks like bamboo almost. The outside smooth edge of the bamboo. And they weave that from one end to the other and you cannot tell where the weave begins and ends.
**Adler**: Wow.
**Forsythe**: It's, it's a basket that can stretch and compress. It can move and close again and they make pencil holders out of it. You know, you can lift the lid off. Or they make these little shock-shock things and it's tied at the end where you are holding it where it ended [phone rings] but you can't tell. You can't see where it begins and ends, the weave is so very close. And a _____ [?, mapee] which is a South American Indian strainer is made this way. The mapee has a handle at one end and you can put stuff in it. This is how they…
[end of side two, tape one]
[side one, tape two]
**Adler**: It's May 2, 1995. This is Betsy Adler interviewing Hazel Forsythe for EthniCity. This is tape two of two tapes.
**Forsythe**: So, _____ [?, macapee] is this long strainer type thing and you put the grated up cassava in one end and you've got this two long poles are attached to the outer end of this and you push it in and pull it out and twist it and squeeze all these juices out. And the weave is so fine it is just enough for the liquid to run out and not the pulp. But those are also decorative items because if I have a _____ [ same word], I'm not using a _____ [same word] could do any of that straining for me, it's decoration. So, you are moving what's functional in South American Indian culture in to what's decorative in your existence because you could use it functionally if you had the time to do the traditional thing but you still want those reminders of what's in your cultural history. So, we'd have, you know, that kind of work where nobody here does it. I mean this is a skilled work and if you are doing it day to day it's a craft that, you know, you don't see over here. But there are some basket weaving with ribbons, crocheting, we do a lot of crochet work, hand woven crochet. But that, it's just the design that makes it a little different from anybody else in another culture who crochets.

The crafts are painted, wood painting and wood burning crafts like take a plain piece of pine wood and they'll burn a design into the wood. So, you're looking at this picture but this picture is just made with charcoal, like sketching with fire with a tool that burns the fire in there. Fabric printing but the printing would be same fabric printing techniques only the scenes and the paintings and imagery would be based in real cultural setting which is not something you can do here because you just haven't got access to. A lot of it takes the sun, the waters you are soaking it in have minerals that will fix those dyes . So, here you have to buy the agent to fix it. So, you are not doing the same kinds of things when you do them in another culture. A lot of ceramic crafts…
**Adler**: Are there people… do you celebrate the Festival of Lights here in the Caribbean community?
**Forsythe**: No, we don't really because we don't get our little, you know, jars here. I suppose you could if you looked for it but it's made from this special red clay that grows in a particular area in Guyana. And we collect them and have this. Some people would call the police if you have just an open flame [laughter] around your household on the eve of it. So, we don't do that.
**Adler**: What about, are there any people that play instruments or sing or anything like that?
**Forsythe**: Yeah. There are, we kind of only get together and we will sing… We'll sing our own folk songs like we'll sing _____ [?, says the name of a song] songs that

you sing when you are growing up a part of puberty right songs. Songs that remind you of that period in your life. We haven't got any puberty rights but there are songs that kids sing at that stage in their life and they know the meaning then because it relates to what they're experiences, what they are experiencing at the moment. So, we'll get together and we start singing the songs that we sang in childhood. I'll teach my kids the games, some of the games that I played. Teach the other kids, Caribbean kids that are around, I'll teach them the game and they'll go off and play. But it's not on a regular basis. Some things we just do on the spur of the moment.
**Adler**: Are there pan-Caribbean customs?
**Forsythe**: Pardon?
**Adler**: Are there customs that everybody no matter what country they are from in the Caribbean…
**Forsythe**: Would know about.
**Adler**: Would know about? Or is everything pretty individualized? I mean when you get together you are not getting together just with people from Guyana.
**Forsythe**: Right. We get together with people from Trinidad. Well, everybody has some amount of calypso singing and pan playing, you know. And you were asking whether people played instruments, oh, yes, we've got a friend, in fact she is a professor here at UK who plays the steel pans. She is from Trinidad. So, when we have our functions and whatever when we get together we have our own little band as such. We've got a guy who is a pianist. He'll play the piano and she'll play the pans and they'll all get together and make our own kind of music for fun things. But not as professionals or anything like that. It is all very …
**Adler**: Yeah, no, I don't mean even as professionals. I mean just like that where people get together.
**Forsythe**: Just getting together, yeah.
**Adler**: That way if we were doing some sort of demonstration they could sort of, they could do that so that other people would know what that kind of music was like.
**Forsythe**: Yeah, well, she does that a lot. I mean, she goes around to schools here and she plays her pans.
**Adler**: Does she? What's her name?
**Forsythe**: Dr. Patricia Dardene Ragee [?, spelling] and she's, you know, probably one of the people you want to talk to.
**Adler**: Okay. I'll have to get that from you and her phone number. Are there any other people that you can think of that would be good for me to talk to?
**Forsythe**: Oh, sure, [laughter] there are a few others around because we do have, you know, a group of us who kind of get together and do things together here. It's a small Caribbean community. In fact, we have got a Caribbean-American Society and anybody is in the society why we are calling it the Caribbean-American Society nobody really knows. Because we've got people who were born right here who are members.
**Adler**: That's the American part.
**Forsythe**: Yeah, that's the American part and then we also have people who were born in Nigeria, in Canada, in all kinds of different places. But it's just an opportunity for us to meet together. Well, we do it, not for.. we do raise funds and send the money to schools or kids who need books or a preschool in Guyana or Jamaica or Trinidad where they are wanting to start a special program, you know, we kind of raise money and donate it out. There's a program that is called Guyana Aid and what they do is take care of the educational needs of children or kids who

are orphans. So, we'll send them clothes and books and pencils and pens and stuff like that. So, we contribute toward that.

In addition, once every year we have a tea party which, I forgot to mention is very much a part of our tradition. Tea parties are a whole lot of food on a hot afternoon, a British tradition handed down. We all get outdoors. It has to be outdoors or it is not a real tea party. Always in a garden. Like Alice in the Wonderland, the Madhatters tea party. And we serve tea and our indigenous desserts and cakes and snacks and play Caribbean music. Play games, have the kids play games or do something to show off their talent, whatever. We have that once a year. Every year in June we do the tea party to kind of raise funds for our next project.

One of the projects we are going to work on this year, UK has a program where they are sending students for a cross-cultural experience in other countries and a group of students were suppose to go and do a course in Trinidad and we were going to provide scholarship funds for any student a Caribbean or American descendant of a family to go to one of those courses. Because even though you, they may be Caribbean descendant, they may have never been to the Caribbean. And that's an opportunity to get them to look at a part of their history, maybe. So, students that may have never been out of Kentucky or anywhere else will have another cultural experience. So, we do get together and plan things and try to keep a Caribbean flavor to it just as a way of reminding us of our culture.

**Adler**: Are there any people who are known as good cooks or things like that who have reputations? Or are there so many different countries involved that everybody is…?

**Forsythe**: You know, we are all good cooks but we all have our specialties.

**Adler**: Right.

**Forsythe**: We'll know this person, she's going to make the curry [?, unsure], this person's going to make the cook-up-rice. Or the pepper pot or her black cake. We've got a very special Christmas cake that is made from grown fruits and caramels and it's black, pitch black because it is darkened with food coloring and it is soaked in Caribbean rum for a long time. And it's a wonderful cake! And so we all make that cake but we've got our own cake expert in the group. We've got a pepper pot expert among the group, the one who makes the best cook-up-rice, the one who makes the best _____ curry. So, when we have an event it will be, "That's your job." "That's your job. You make this one."

**Adler**: Uh-hmm, if we wanted to do something like present foodways from the Caribbean, what would be the best way to do that then? To call on you all and say…

**Forsythe**: Yeah, the group…

**Adler**: Have a group and have different people do different things.

**Forsythe**: Right, that would be the best thing.

**Adler**: Rather trying to pick out…

**Forsythe**: One person to do all that.

**Adler**: Part of the thing is we need people who can also… who can do it but can also talk about what they're doing, as well. It's not just somebody who can sit in their kitchen by themselves and do it but they have to be able to react with an audience, too.

**Forsythe**: Well, you know, that's something that I don't think you'll have any trouble finding somebody from the Caribbean doing. [laughter] Any of the people that you meet here that would be the least of the problems. They'd all be willing to cook, do their cooking and interact and talk about it whatever there is. That's not too big of a problem.

**Adler**: Okay. Now, would you be the person that I would contact?

**Forsythe**: Well, no, not really, there is a president of the organization and the president just wasn't around. So, I could give you the name and address of the president so you could get in touch with her.
**Adler**: Okay, that would be good. Let's see if there is anything else. Is there anything that you can think of? You are a wonderful storyteller.
**Forsythe**: Well, we talked about food, we talked about religion, we talked about kid games and play.
**Adler**: Now, what, what, there's Hindus and Moslems and Catholics?
**Forsythe**: And, of course, all the Christian denominations.
**Adler**: All of them, whatever.
**Forsythe**: Catholic, Methodist, Presbyterians. There are Pentecostal, _____ [?], and Anglican which is equivalent to your Episcopalian here. That's how Peter knows me because I am a member of the Episcopal Church where he is from.
**Adler**: Okay.
**Forsythe**: You name it and whatever it is is there. I mean we've got three [?] Hindu temples. Women are not allowed inside, so, we squat outside like all the other women and listen to the service. We've gone to the Moslem temple and stayed outside because women aren't allowed in certain parts. You know, it's not, no big deal.
**Adler**: It's wonderful.
**Forsythe**: Which is why it's a puzzle for us to see… No, that doesn't mean that we haven't got our differences, that we haven't got the usual interactions in a society that, oh, they like this or they want to do it this way and don't want to listen to anybody else. But it's more an individual thing. It's more this family is like that or the relatives are… It's not a racist culture except when it comes to elections sometimes. Politicians always figure if they can find a division that works for them, they'll use it then. So, once every four years, you'll have the two big political parties which maybe not even weighted by race but they'll decide which issue they are going to pick that looks like a divisive issue and they'll talk about it. And it's most like the farming community as against the technocrats and the professionals. That kind of split and that sometimes comes down to racial differences because most of the farmers are Indians that came as indentured farmers. So, they sort of kept up that. Most of the African, _____ [?] people, the lawyers, the doctors, the teachers, whatever, so they are sort of like a professional clique, group, so that's where you will have that happen. But amazingly as soon as the election is over and that dies down, people go right back to being themselves and being friends with everybody and doing whatever. So, it is all rhetoric and not real deep seeded racial divisions.
**Adler**: Yeah, yeah, do they talk about other groups behind their backs or anything like that?
**Forsythe**: Oh, yes, I'm sure they …
**Adler**: I'm thinking about there's a comedian in Hawaii where my brother-in-law and his family live, uhmm, you know, there's lots of different cultures that live in Hawaii and this guy has a joke about why all the Hawaiians get along so well it's because they talk stink behind their backs. So, everybody puts on a good face but they talk stink.
**Forsythe**: Oh, okay. Yeah, well, I'm sure there must be some of that going on, cause we all have our little stereotypes, they'll say like, "She's acting like a real betty." A betty is an old fashioned Indian woman who sits, like the head of the family, usually she's larger because she's not moving around a lot. She's like the overseer, the supervisor and she's making everybody in the family do their chores or do their jobs or whatever. So, it's not so much a racial stereotype as it is a personality kind of stereotype.

**Adler**: Yeah, it's a character.
**Forsythe**: Yes, a character. There is a lot of that going on. But you will hear, someone will say, "Oh, my goodness, he's thinking just like an Indian." And then you ask, "What do you mean by Indian?" Like an Indian shop keeper, an Indian shop keeper counts every penny and is careful about his change and it's a fine thing, so they will use it both as a negative and a positive. "Oh, he's good. He's really into numbers. He's just like an Indian shop keeper." And in the same breath they will turn around and say, "He's really mean and cheap like an Indian shop keeper." So, it's not always a negative. It switches back and forth which makes it hard for it to be, you know, decisive. It makes you rate [or hate ?, unsure] the person just based on that because it will switch from situation to situation. If you want something from this person and they are not giving it, then you'll say they are mean. But you can appreciate that in another setting as not. It's nothing like "You're worth nothing always, all the time." It's a kind of racial stereotype that operates in _____ [?, can't understand last few words, counter 159]

We do have, you know, you recognize clannishness in people, "Oh, they want to keep to themselves. They all want to be like this." And again that's a temporary thing. It depends what you [laughing] want them to do. If you want them to come out and be more like you, not like them, so, it's all very interesting. It fluctuates and changes quite a bit. Things that people will stereotype at one time, they'll allow another time. It can't be something that you use to hate someone or to stay away from them on a long term basis but there are stereotypes. There are.
**Adler**: Uh-hmm, uh-hmm. And what is your background, you say your grandmother was Indian…?
**Forsythe**: My grandmother was South American Indian which, of course, she probably looks more like you than she looks like me. You know, long straight hair but black sort of Asiatic type features. And my father's grandfather was a British priest. So, he was Scottish. So, you know, a lot of mixing up and moving down through the centuries. You look at your family and it's a rainbow of colors, you can't really figure out how, why you're related but you know that you all are from the same family tree, very different.
**Adler**: Yeah. And there's no racial attempts to hide anything or…?
**Forsythe**: Well, strangely enough there are within some sub-cultures of Guyana, very strict divisions. Like Hindus, they want, Hindus would want to marry within their religion. It's always a little bit unsettling if a Hindu marries a Moslem. But they came with those divisions from India. It has kind of clung in some families. In our families they don't observe anything, neither Hinduism nor Muhammadanism nor anything. So, they're Islams, they'd be fine. But there are still some pocket of that kind, it's always by religion. It's always by, you know, if you are a Hindu and marry into Moslem family who becomes what? You know, that sort of thing. It's not so much a race thing as it is… well, maybe it is. You know, you can't quite figure what is the line. What, for appearance [?, the parents] or the people who are resisting this, it's always the fact that your religions are so different and your worship traditions will not mesh and what will your children become if they are not in the same worship traditions as your family. But then this doesn't happen with Catholics. With Indians who are Catholics, it doesn't matter. It always is the very old, traditional religions that seem to have that problem.
**Adler**: Do they still have arranged marriages and things among the Indians?
**Forsythe**: Less so now, but they still are. That's a large part of the problem I am talking about because what happens is that usually that when people meet and fall in love and want to

decide on their own marriage then an arranged marriage that parents choose and they'll choose within the Hindu sub-culture.
**Adler**: Do they tend to choose from people within the country or do they go back to India?
**Forsythe**: Oh, they choose within the country. Sometimes they'll choose outside of the country. Like they'll choose from a family in Trinidad but only because they know this family and they kind of have been friends and they want their kids… You know, they want to stay, this union to be passed on. So, it's not even …
**Adler**: So, it's where they have connections.
**Forsythe**: Yeah, it's wherever they have connections. I mean somebody from India would marry somebody in Guyana if they had been visiting in the country and met his family. The family's would not pick up themselves and go to India to look for a wife for their kids or from Indian come to Guyana to look for a wife. That doesn't happen. And, so, they're some of those divisions. I'm sure as I think about it more I could probably come up with others but, see, that's the difficulty because we don't think of those _____ [?, counter 210] or you know, get involved in using those to separate people and cultures and community. You really have to search for it. And I think any time you have to do that, it makes it really contrived if you have a lot searching to be done and it's not part of your day to day existence and teachers can worry about that [?, unsure of these words]. It's not what defines your life, your community of the moment.
**Adler**: What is your husband's background?
**Forsythe**: My, let's see, I'm not even sure if he knows _____ [?, unsure of words]. But his, again his mother is half of an American Indian and Chinese. [shows picture] She was half Chinese. Her father was Chinese.
**Adler**: She's pretty.
**Forsythe**: But, now, this is the Trinidad lady I was telling you about on campus.
**Adler**: Ah.
**Forsythe**: But her, my husband's mother looks like her. And she is born and raised in North Carolinian.
**Adler**: Ha, isn't that interesting.
**Forsythe**: Yeah, it's really interesting. And, of course, he looks like this because his dad came from the _____ [?] area in Guyana and is of African heritage. You know, it's a real mixed up kind of family, all shades and colors. I mean all their families. It was really interesting to have to describe them this way.
**Adler**: Yeah.
**Forsythe**: It's so very different from what we normally do.
**Adler**: Because it doesn't matter.
**Forsythe**: Right, it doesn't compute in our society. [laughing] It doesn't go that way. Somebody say, "What's she like?" It's like, "Okay, how do I do this?"
**Adler**: Well, it's so interesting because so many of the communities that I'm talking to, the people are very definitely, you know, they know exactly where they are from and how they differ. Like the Chinese, there might be _____ Chinese and a Polynesia Chinese and an Hong Kong Chinese who are…
**Forsythe**: Right, right.
**Adler**: Who are native Taiwanese. And the Taiwanese Chinese who are from, who moved from China. And you, there are all these sort of divisions that everybody is aware of.

**Forsythe**: But, you know, I think a lot of people might have started out that way in Guyana but when you've got a big country of only three quarters of a million people, it's really hard to keep hanging on to those divisions or your family will go out of existence. You know, you couldn't keep on those narrow family traditions because the honest thing about Guyana is that people move back and forth very fluidly. You know, a family would move, part of a family is in St. Lucia; some of the family lives in Barbados; some of the family lives in Guyana; some of the family lives up here in the U.S. So, there is a lot of intermingling all around the world. It's a very global kind of society because people have always been traveling to and from there, back and forth.
**Adler**: Because they came from other places, yeah.
**Forsythe**: Yes, they came from other places. And they have links to those places and they are going back and forth and stopping along the way as they get there. So, it's, I mean, when I came to Lexington I thought I would never find another Guyana person here in Lexington. There are about eight Guyanese here in Lexington.
**Adler**: That are permanent residents.
**Forsythe**: There is a community of them in Louisville. Yes, who are permanent residents who have lived here for years. There are a lot of them in Cincinnati and Columbus. There are a lot of them in New York and you ask and those same people go back and forth to and from Guyana on a regular basis. So, you can be home in Guyana and you meet them there one week and you come back here in the U.S. in another month, you know, you meet them here.
**Adler**: Is there any kind of association of Guyanese? Like the Indians have an association of Indians. So, they know who lives in Toronto and who lives in San Francisco and things like that.
**Forsythe**: There are many different Guyanese associations. There is the New York Association, the Toronto Association. There's Washington, DC Association and they all have contacts, you know, with each other.
**Adler**: So, if somebody was in another community you would be able…
**Forsythe**: Yeah, I could find. And more likely than not I have a friend in that community somewhere who I am in direct contact with who would find the other. So, it's not difficult to keep in touch with the Guyanese people at all.
**Adler**: That's pretty amazing. [laughter]
**Forsythe**: Well, you know, it really isn't because in the same way we have been other places I've met other people who have absolutely no reason to be there. But I think the strangest experience for me was in America where I was talking about where I traveled and different countries I've been and my students looked at me and said, "But why do you want to go there?" And it's like, "Okay, I just want to go, to see, to be…" "Well, we wouldn't want to leave Oklahoma and go any place else." "We wouldn't want to leave Kentucky and go any place. This is home and you ought to stay here." And I say, "But this doesn't change home. It doesn't make it any less home if you go." That's how it's been difficult for us sometime because it's supposed that maybe we are an exploring race. Coming from a British heritage and British have always traveled out and around the globe and I suppose some of that came down in our culture and we've never seen it as an obstacle to just pick up on a plane and go to a totally strange place that you have never been. That you know no one there but you're going to stay for life or do something. It's never been… I have met too many people who have resisted the opportunity to go and see another part of the world or a part of the country whenever they could.

**Adler**: Is that partly maybe because it is so small, too? That people want to go other places to see other things because they've seen it all. But that's not all of it, that's not it. I know what you are talking about in Kentucky.
**Forsythe**: No, that can't be all of it. Uh-hmm, yeah, that can't be all of it because it's very difficult to travel in Guyana. I mean there are lots of people who have not seen the whole of Guyana who have not been able to get to the rain forest or who would quicker jump in a plane and come to the U.S. than they would go to see _____ Falls [?] which is a famous thing where water drops for _____ feet where people come from all over the world to see. And there are lots of Guyanese who have never been to see it but also they are going someday but they just haven't gone yet because it is there where they live.
**Adler**: Right.
**Forsythe**: Rather go see the places, you know, further abroad because they'll always come back home and see that. But it's just a spirit of adventure. It's just the sense of wanting to explore and find out that's very different from…
**Adler**: You suppose, maybe because it's not landlocked, too.
**Forsythe**: Yeah, that could be part of it.
**Adler**: That beckoning ocean.
**Forsythe**: Yeah, there is always that ocean there. But then you've got the whole of the South American continent if you are going in one direction to go back there. And then you've got all the seas on the other end. So, you could be all land if you wanted to head for land.
**Adler**: Right. Where do most people go when they travel? Do they go to South America, farther south?
**Forsythe**: You know, they go wherever. They mostly go to the Caribbean. They'll start with Trinidad which is the nearest Caribbean country or Barbados because they are like equal distance from Guyana. Then they'll go to the smaller Caribbean countries. They'll come to the U.S. They'll go to England. But before I came to any of these places I've been to Brazil which is on the border. I've been to Venezuela. I've been to Suriname which you have to cross a big river, the _____ River to get there. When I say cross this river, it's in a huge boat and it takes ages and you can't see the other side and you look back and you can't see the other side of the bank. So, …
**Adler**: Now, were you doing that traveling with your job or was it sightseeing…?
**Forsythe**: No, this was when I, this was sightseeing, vacation. This is when I was in high school and again when I was in teachers training college. We'd have a tour group. One of the clubs you would find at any high school or any college is a touring club. And all that means is that they would go camping, visiting places, touring around. So, my tour club in college we went to Suriname as one of our trips one year. We went to Brazil. We went to Venezuela. In my long range of girl scouting camps we went to Luxenburg.
**Adler**: Wow.
**Forsythe**: We went to Peru. We went to Mexico.
**Adler**: That's amazing.
**Forsythe**: Yeah, we just went! [laughing]
**Adler**: That's great.
**Forsythe**: And that was a time when I don't think there was as much global travel as there is now. Now, it's so easy to just go anywhere. But then it was a trip. It was a big event that we planned for a year of work.
**Adler**: Did you have fund-raisers and things like that?

**Forsythe**: Yes, we did. Well, this was a part of what we did at the club. We'd pay our dues and we'd have all these fundraising activities and then we'd have enough money… We'd always go to sights in Guyana but when we'd have enough money for a big trip, then we'd go out of the country. And so, it wasn't costly because it was subsidized. In a sense, you know, you are students, you are not making a whole lot of money but we would drum up sponsorship and support. We'd get half of the boat ticket paid for by some company or whatever. We just went and didn't let money be an obstacle.
**Adler**: What fun.
**Forsythe**: I know, [laughing] my checkered past. What a lot of fun.
**Adler**: Do you feel tied down now?
**Forsythe**: Well, the difference is, I'm really glad that I did those things before I got settled into, you know, marriage, family and job because this really restricts how much you can move and travel. Limits your flexibility a whole lot. So, I'm really glad I did it that way and I've waited until, you know, later on to start a family because I didn't get married until I was in my late twenties. I was not in a hurry to get married. I got a chance to do all that before.
**Adler**: That's neat. Well, I better let you go. You've got a very busy day. But thank you very much. I appreciate it.